THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Teach us to number our days, that we may apply our hearts unto wisdom" (PSALMS 90: 12).

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FAITH AND WORKS BRING EXALTATION.*

ELDER FREDERICK J. PACK.

THERE are in the world to-day many kinds of religions worship. Many of them possess no distinctive, or at least markedly distinctive characters. Others of them stand out by themselves. The "Mormon" Church, so-called, is quite unique in many of its aspects. It would not be possible, even if it were desirable, more than to mention the outstanding features. In what I shall say this afternoon, I trust to be guided in such a manner that I may point out at least in some detail something that you may carry away with you as more or less characteristic of "Mormonism."

I have been impressed from my youth with the practical aspects of this great religion. I am confident that it places more stress upon the reality of religion than most, if not any and all religions organizations. We who are members of the Church feel that it is genuinely real, that it stands for right living in every aspect. We have for instance, no double standard of morality. On the other hand, a single standard of morality. We expect our young men to be as clean in every respect as our young women, and of course the same thing of our older men as of our older women. We feel that if there is a God in heaven, He expects of those who are attempting to follow in His path that they will be clean in every respect. We do not have a Sunday religion any more than we have a Monday or a Friday religion. Ours is a seven-day religion, one that we carry with us to our various vocations and wherever we are.

*Address delivered in the Tabernacle, Salt Lake City, Utah, Sunday, July 20, 1924.

Therefore, we expect that the man in the field, in the shop or in the office will be living his religion as truly and completely and as fully as the man in the pulpit. In other words, we expect that men's deeds will in every way comport with their teachings. While, of course, we fall down at times in the case of individuals, yet it can truthfully be said that the "Mormon" people are striving everywhere to carry into their lives the Gospel of the Master.

We have been taught by revelation and by research that there is only one way by which men can be saved. Through the goodness of our Heavenly Father, He has made it possible for human beings who live good lives to be saved in His kingdom. I mean by that that "Mormonism" does not stand merely for a word conversion to the Master. A mere admission that Jesus is the Christ to us is not sufficient for salvation. On the other hand, we feel that lives well lived are essential.

In my own neighborhood a short time back lived an old lady engaged in the business of raising flowers. This woman was not a member of the "Mormon" Church. For that matter, she was not a member of any church. She grew flowers, she sold them for a livelihood; but that was not all. I have seen her trudge by my door with a bundle of flowers in her arms, carrying them to the homes of the sick or the downcast.

In the course of time this woman died. The children looked about for some one who might preach a sermon for this woman. Finally a certain minister was called into the home for the purpose of preaching the funeral sermon. I attended. I listened to what he had to say. He had no hope to hold out for this woman. She had not confessed belief in the Master, and, from his point of view, for such there is no hope nor reward in the hereafter. It was one of those sermons from which we go feeling depressed, without hope for the future.

Almost simultaneous with this experience was another: A youth of fourteen came home from school at lunch time. His parents were not there. He had a pass key to the front door. He entered, walked through the hall into the kitchen. He was surprised to find there a robber. The boy evidently screamed, turned upon his heels and ran from the home. As the boy was leaving the front door, the fiend shot him. He fell across the steps, crawled out onto the lawn and died, where he was found a few minutes later. In course of time the murderer was apprehended, tried and convicted and almost at the moment of his execution he confessed. He called his spiritual advisor to his side and confessed his belief in the atoning blood of the Master. His spiritual advisor told him that he might look forward to great joy and satisfaction in the arms of the Master, to whom he would be almost immediately ushered.

We can not believe, I can not believe in the goodness of a God

who would consign the old flower woman to a condition of eternal punishment, and who would elevate the fiendish murderer of a boy to a condition of everlasting peace and happiness. On the other hand, it appeals to me that in fairness men should be judged according to their works, let them be what they may. The man of good works will receive, in my judgment, a righteous reward, and the man of evil deeds a corresponding condemnation.

So we say to you who are within our doors, who are honest and sincere and upright, true to your conceptions of right and wrong, that in our judgment the Lord will bless you accordingly, and if there be those among us who are unclean and unworthy, then we expect, no matter what your convictions may be, no matter what your professions may be, that you will be judged according to that which you have done. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

We find this spirit of reward everywhere present in nature. We do not find it possible for any one to receive a great inward development without some action on the part of the individual. There is a vast difference between things that are dead and things that are alive.

I may illustrate. A little while ago, I stepped on the train at the Pennsylvania station in New York City. The train that carried us under the Hudson river and which crossed the states was drawn by a locomotive, the drive wheels of which were nearly seven feet in height. Evidently the engine was designed in every aspect for rapid travel. Much the same type of locomotive drew our train across the level country from the eastern shore-line well into the middle-west states. When our train approached the slopes of the Rocky Mountains, this type of engine was taken off and another one with drive wheels about six feet in height was substituted. Then when we reached the foothills of the mountains, the engines drawing our train were mounted with wheels correspondingly lower, and as we climbed the mountains of the Arkansas river up to the point over the Tennessee pass, the drive wheels on the train were scarcely more than four and one half feet in height.

It would have been impossible, at least highly undesirable, to attempt to make the trip all the way across the continent with an engine of the same sort of construction, for the simple reason that engines are designed for certain specific purposes, and they perform that function and none other. I wish to make it clear at this point that no matter how many times the engine with the high drive wheels may have tried to climb the steep gradient, the last effort, even though it had been the millionth one would have been no more successful than the first one was.

On the other hand, this is not true of human beings. We improve by means of activity. This is true of practically all

living things, and especially true of the higher types of organisms. You whose hands are soft and uncalloused, turn to-morrow to the use of the pick and the shovel. At first your hands will become sore, and then nature will rush to your protection and even though the hand temporarily wears out and blisters and sores appear, you will have built up in its place a stronger hand than before. It becomes better through use.

The same thing is true of other organs of the body. The blacksmith learns to wield the hammer well by means of continued practice. If Deity had not given unto the human family the ability to improve by means of use, we should be scarcely better than the machines designed for a single purpose; for you can plainly see that if you could not improve by use, then there would be no possibility of progression; nay, we could not even learn to walk or to sing or to talk or to play, if we had not known how to do this before. And thus we stand out among all the things of the world as having the greatest ability to improve through use.

Let me call your attention to the other side of that subject. Just so soon as you cease using the hand or arm, no matter how well equipped it may have been, nature—Deity—takes from you that which He had given. It seems that wherever in nature a great blessing is given, a great result is expected, and unless the high tension of the new standard is maintained nature immediately withdraws the blessing.

The Master most marvelously explained this principle in the parable of the talents, particularly where He said if an individual had but one talent and hid that talent beneath a bushel that that which he had would be taken from him and given to another.

Go where you will into the fields of education, we have found but one way by which human beings can improve body and mind; that is by means of activity. It seems to be contrary to the laws of the universe to feel that we can become better unless we ourselves devote our attention to it.

On the other hand, the law—for such it is—is well affirmed that unless we continue to act we will decrease in our efficiency. No man upon the athletic field would think of running a race if he had not kept himself in the "pink" of condition.

So we find in religion, that in order for men continuously to rise in the scale of goodness and efficiency, that they must work, continuously work, and that as soon as good deeds are abandoned, men begin to decline. There is no such thing as standing still. We must become better or we must become worse. Everywhere this principle, not in these words, is being taught to the "Mormon" people. We expect our little fellows, as soon as they begin to understand the elements of Christianity, to work. Everywhere we are preaching the doctrine of work—good works. Good deeds count for efficiency. We look forward to the time when we

shall step over into the eternal world to continue in our activity. We do not feel that the step from mortality to immortality will deprive us of ability to progress. Throughout the great aeons of time that stretch out into the future this great endowment will enable man to go on and on, almost if not quite to eternal progression. Ours is not a religion that has to do only with this life. It is a religion that carries itself over into the eternal world.

We could not feel that we are successful if we maintain even our present high standard of efficiency. We expect our people to be better next year than this year and each succeeding year throughout the eternities of the future.

Witness if you will the marvelous transformation that has taken place in fifty years of time, and mark, it has been done by means of hard work, coupled unquestionably, of course, by inspiration from our Heavenly Father. Men who have worked on machines have made it possible by means of application to change our methods of locomotion in a miraculous fashion. When men and women learn to devote themselves as assiduously to the things of God, there is no reason that our progress can not be equally as rapid. So we teach our people, we teach one another to live the Gospel of Jesus Christ.

I pray that the blessings of the Master may be upon all of us, in the name of Jesus Christ. Amen.

SETTLEMENT OF TITHING.

THE closing month of the year naturally suggests to a Latter-day Saint that the time is at hand for a final settlement of the year's tithing. According to the revealed law of God, this means that of our earnings for the year we should return to the Lord one-tenth for the building up of Zion and the advancement of His kingdom in the earth. It is not wise to leave the payment of the year's tithing until the end of the year, for it will often be found impossible to pay a full tithing at that time. Payment should be made from time to time as means are forthcoming. This renders it much easier to comply with the law and enables us to do it in a spirit more acceptable to the Lord.

The payment of tithing is a duty incumbent upon every Latter-day Saint. Upon its observance great blessings are predicated. But, like all the requirements of the Lord, it does not come to us just as an arbitrary demand, but as a command with a promise. Those who are young in the faith of the restored Gospel, and who have not yet put the promises of the Lord to a proper test, may not be able to see just how they can be benefitted by the payment of tithing. Those, however, who have obeyed the commandment in the right spirit are strong in their testimony of the blessings, both temporal and spiritual, that have come to

them through its observance. That we may have a right understanding of our duty in regard to the payment of tithing, it is very important that we give earnest consideration to what the Lord has said concerning it.

Tithing has been a law of Israel in all ages, and with the restoration of the Gospel in these latter days, the law was given anew for the benefit and blessing of the people of the Lord. It was observed by the prophets and patriarchs of old, and the Son of God Himself approved its observance. Malachi, the last of the Old Testament prophets, in declaring to Israel the various causes of her suffering and chastisement, tells of the ingratitude of her people to God for all His blessings, and of their failure to maintain the covenant of their fathers. He declared, among other things, that they had incurred the Divine displeasure through failing to pay their tithes and offerings, and proceeded to declare the word of the Lord to them as to their immediate duty in these words: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The same requirements are made of the Saints to-day, and God, being unchangeable, promises the same blessings to all who will comply with them.

In a revelation given to the restored Church in this dispensation, the Lord declares that He requires that His people "shall pay one-tenth of all their interest annually," and they "shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you" (Doc. and Cov. 119: 4-6).

Such are the terms of the Divine law—on the one hand, great blessings are promised the obedient, while those who fail to observe the law are to be deemed unworthy of a standing among the people of God. The results of obedience and disobedience are thus set before us. Apart, however, from the hope and assurance of reward, it should be the earnest desire of all who have entered into covenant relations with their Heavenly Father to strive to do all that is required at their hands, knowing that all the counsel and commands of God are founded on love and righteousness.

If the question should be asked, where is the evidence of the fulfillment of the Divine promise? it is only necessary, in answer, to point to the progress and prosperity that has attended the Latter-day Saints in their various settlements throughout the land. After paying one-tenth of their earnings for so many

years for the upbuilding of Zion, besides contributing many millions of dollars for the proclamation of the Gospel by the missionaries of the Church throughout the earth, a larger proportion of home-owners, and a fuller measure of prosperity can be found among the Latter-day Saints than among any other people. Verily, the promises of the Lord have not failed, and they never shall. So let every Latter-day Saint, from a glad and grateful heart, contribute the required portion of his income for the upbuilding of Zion and the advancement of truth and righteousness in the earth.—Editorial in *Liahona.*

THE YEAR.

HAVE you kept the goal in sight,
Have you kept your armor bright,
All the year?
Have you stayed the tottering feet
Of your brother on the street?
Did you tender words repeat,
Words of cheer?

As he toiled along the road
When he suffered from the goad,
Did you help him bear the load,
All the way?
Did you visit in his cot,
Did you share his humble lot
In his home, his dearest spot,
Night and day?

Did you climb the marble stair
Of your friend, the millionaire,
And his gilded sorrow share,
And his joy?
When he brought you all his grief
And his sorrow by the sheaf,
Did you bring him sweet relief
Without alloy?

Have you flung your love of pelf
With the rubbish on the shelf,
And been true unto yourself,
Staunchly true?
Have you loved your fellow-men,
Told them so with tongue and pen,
By the mountain, sea and glen,
Till the woods have rung again?
Then you'll do!

R. A. S. WADE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, DECEMBER 25, 1924.

EDITORIAL:

FAREWELL ANOTHER YEAR!

IN less than a week from the date this issue of the *Star* appears, old Nineteen Twenty-four, whom only a few short months ago we welcomed as the New Year, will have passed into the unrecallable Past. As with his brothers who have preceded him, he leaves us with memories of success and failure, depending upon the valor of our individual efforts while he has been with us.

Viewed from the standpoint of the European Missions, Nineteen Twenty-four can be acclaimed one of the most successful periods in recent years. Truly a good work has been done by the Church of Christ among the peoples of Europe.

At the beginning of the year, the Elders and the resident members in the missions set out with the slogan firmly fixed in their minds: "1923 Achievements Doubled." To attain such a goal was at once a threat and a challenge, for 1923 had seen marvellous results accomplished. However, at the outset, members cooperated with the traveling Elders to make the slogan an accomplished fact.

The statistical reports of the missions for the year have not yet been compiled, so that it is impossible to make proper comparisons to ascertain if the goal has been reached in all activities. However, there are a few general items that are at present evident.

Throughout the missions there is a spirit of co-operation and kindly good-feeling that bespeaks well for the work. This spirit has been most marked in the conferences just completed in the British mission. With only two or three exceptions these conferences have set new standards of excellence. In the matter of attendance, practically every one has passed the record of its predecessor and has doubled the increase noted in 1923.

Not only has there been a larger attendance, but the excellent manner of conducting the services, the spirit of worship present and the manifested willingness of the resident members to carry out the suggestions of those in authority have been everywhere noticeable.

Uniformity in procedure and in courses of study has been made the rule throughout the mission. Sunday-schools, Relief Societies and Mutual Improvement Associations have followed the outlines suggested at the beginning of the year with resultant

benefits to the members and greater efficiency for the organizations.

Through the co-operation of conference presidents and the resident membership, the suggested Tithing Settlement Day has been made effective.

In most of the conferences, societies for the distribution of tracts have functioned with gratifying results. Not only have investigators been reached and the Gospel message preached to them, but members of the societies themselves, by having been called upon to teach have gained a valuable knowledge of the principles of the Gospel.

Conference presidents, the traveling Elders, officers and teachers of branches and the membership at large—all of whom have so admirably labored for success—are to be congratulated on the achievements of the year.

In listing the debits to be charged against the year, the loss sustained just at the close looms up as paramount. In the first week of December, the European Missions bade good-bye to President and Sister David O. McKay, who, as President of the missions and as President of the Relief Societies, respectively, had served ably and well during 1923 and 1924. The departure of this worthy couple must certainly be placed as the one distinct loss of the year.

However, in consequence of this loss, the greatest gain of the year was made, in that President and Sister James E. Talmage succeeded as the presiding officers of the missions in Europe. The loss of one President, therefore, is balanced by the gain of another.

Other losses of the year for which there are no specific offsets have been sustained. However, these can be characterized not so much as losses as regrets for not having accomplished the full measure of the ideal or for not having fully accounted each moment as precious and never to return.

No doubt each member and each Elder in the mission, now that he can retrospect on the events of Nineteen Twenty-four can see golden opportunities missed and others not fully developed.

But to have thus failed is no disgrace provided the failure is but the stepping-stone to future success. Through struggles and obstacles do we build that paramount success for which we are all striving; and so with the work during the year Nineteen Twenty-four. Regrets for failures to have made every moment count have come, but learning through the experiences of the past, credits will appear in the future where debits are now recorded.

So, we bid Nineteen Twenty-four farewell, thanking him for the joy his successes have brought, and with gratefulness for the lessons of future application his failures have taught.

G. Martin Hopfenbeck.

MINUTES OF THE NEWCASTLE CONFERENCE.

The Newcastle semi-annual conference convened at South Shields the 7th inst. There were in attendance President James E. Talmage from Liverpool and President William A. Monson and all the traveling Elders of the Newcastle conference. President Talmage presided over and President Monson conducted the various sessions.

After an organ prelude by Sister Lillian Torrens, the Sunday-school session commenced by the congregation's singing "Beautiful Day." Prayer was offered by Brother Frederick Oates. The sacramental hymn was "How Great the Wisdom and the Love." The congregation repeated the sacrament gem. The sacrament was administered by Elders M. Ivan Batty and A. Reed Moss, assisted by Brothers Francis Williamson, John and Fred Wright, Leslie Oates and Radolphus Smith. The congregation, under the direction of Loraine Taggart, repeated the concert recitation. The congregation sang "Sowing."

A program showing the fruits of modern revelation was presented by the Sunday-school pupils. Children seated in the congregation asked questions as to the attitude and the accomplishments of the Church in providing for the physical, the mental and the spiritual development of its members. Children seated on the stand gave answers showing how the Church has provided for these three essentials to happiness and progress in this life and to ultimate salvation in the life hereafter. The "Word of Wisdom" as one of the answers was given in the form of a tableau, emphasizing the good effects of living its requirements. Those taking part on the program were: May Dinsdale, Beryl Allason, Leslie Derbyshire, Stanley Short, Alfred Balls, Lillian Foster, Ethel Rood, Peggy Mills, Charlie Scott, Alice Hurrell, Dorene Torrens, Jennie Wickman, John Foster, Gwendoline Ellwood, Jennie Shotton, Leslie Oates, Francis Williamson, John Wright, Alfred Turnbull and John Jackson.

President Talmage, the first speaker, said he brought with him the best wishes of President and Sister David O. McKay to the members and friends in the Newcastle conference.

President Talmage commended those who had taken part on the program. He said that the Latter-day Saints are all brothers and sisters by having taken upon themselves the name of Christ through baptism. The Lord needs everyone in this work, declared President Talmage, but not one hundredth part as much as the workers need the Lord. President Talmage then showed the boys and girls how important they are in the sight of the Lord by relating the story of Christ's blessing the little children. The speaker also told of the calling of Samuel and of the appearance of the Father and the Son to the boy Joseph Smith, showing that the Lord has taken time to talk to those in youth. Presi-

dent Talmage pointed out that Christ is the Good Shepherd, that He knows each one individually and that He will lead men into better things if they will but follow Him.

The closing song was "Love at Home." Brother Roger Howey pronounced the benediction.

The afternoon session commenced by the congregation's singing "We Thank Thee, O God, for a Prophet." The invocation was offered by Brother Thomas Dinsdale. The second song was "O Say, What is Truth?"

The general authorities and the mission and the conference officers of the Church were presented and unanimously sustained.

President William A. Monson, the first speaker, took as his text John 17:3. The Scriptures plainly show that God is a personage in whose likeness man has been fashioned, he explained. President Monson likened the churches of to-day, in their worship of a God without body, parts or passions, and in their setting up of images for adoration, to the children of Israel in their worship of the golden calf. President Monson declared that it is impossible for man to exercise a perfect faith without a true knowledge of God. He urged his hearers to study the Scriptures, ancient and modern, to ascertain the true character of God and man's relationship to Him.

Elder James L. Wheat pointed out that in all ages God has guided His people by revelation. He said that the Latter-day Saints have the revelations of God to keep them guided aright.

Elder A. Reed Moss stated that forgiveness is one of the most important of Christ's teachings. He related the parables of the unforgiving servant and the prodigal son and other incidents in the Saviour's life. He urged all to follow the Saviour's teachings regarding forgiveness.

Elder Claude D. Wheeler said that "Mormonism" and truth are one and the same and that is why "Mormonism" continues to exist and grow. With an illustration he showed that the Church, by continually adding new members is becoming a power in the world.

Brother William Derbyshire reported conditions existing in the Middlesbrough branch and bore his testimony. He said that the Gospel is of greatest importance to him.

Elder C. Leland Davey stated that no man can expect to gain salvation without remission of his sins by being obedient to God's laws. He must comply with the ordinance of baptism, said the speaker. Elder Davey declared that those who reject baptism are rejecting the "counsel of God against themselves" and are thereby jeopardizing their chances for salvation.

President James E. Talmage said that when anyone says that he knows that this is the Gospel of Christ, he is entitled to a hearing. The speaker declared that over six thousand five hundred men have proclaimed the Gospel in this country, and that each

has returned home with a conviction of its divinity. President Talmage asked if it seems reasonable for so many men to be deceived; or if a just God would permit such deception. By a well-chosen illustration, President Talmage showed that there are many good, honest-hearted people in this country whose hearts have not been touched by this message bearing the stamp of authority. The speaker said that the missionaries are here to do the world good; they are not getting any material gain for their efforts, but, on the contrary, are here at considerable sacrifice on their part and are bearing the message of Jesus Christ. President Talmage declared that there is no time for procrastination; the second coming of Christ is near at hand, and those that would be ready must repent and be baptized while the opportunity is near.

The closing song was "Guide Us, O Thou Great Jehovah." The benediction was pronounced by Elder Milton England.

Immediately following the afternoon session, a meeting of the officers and teachers convened. President Talmage gave many valuable instructions. He urged the members to support the local authorities of the branches so that the traveling Elders could be released for missionary work on the outside. President Talmage urged the officers and teachers to improve themselves by study, especially so in regards to the Book of Mormon, so that they might assist in the drive to put the Book of Mormon into more homes in England. President Talmage also requested that each one become a missionary and bear testimony to his neighbors.

The evening session commenced by the congregation's singing "How Firm a Foundation." The invocation was offered by Brother F. William Oates. The Gateshead choir sang "Lord Thou Wilt Hear Me."

Elder M. Ivan Batty, the first speaker, said that there is a common thirst for happiness in every individual. To be really happy, he said, one must become master of one's own mind and body. The Gospel of Jesus Christ will bring about this self-mastery and the resultant happiness, he testified.

Elder Milton England said that repentance is a vital factor in gaining salvation. He pointed out that the call to repentance has been going on in all ages. Elder England named three essentials to repentance: a confession of sins, a willingness to forgive others and a forsaking of sins.

Elder Godfrey Holmes said that he has come to realize what a wonderful thing the Gospel is. He expressed his desire to harmonize himself with the teachings of the Gospel.

Elder Ariel L. Crowley said that there is no reason why science and religion can not go hand in hand as they are both governed by God's laws. He compared these laws to bars which lock a castle. Other churches, he said, might remove some of the bars, but only the Church of Christ has the law of authority to remove them all.

Elder Jesse R. Smith explained that the Gospel is a perfect set of laws and that the members should study those laws. He especially urged obedience to the laws of tithing, fasting and prayer, the Word of Wisdom and other laws which help to make "Mormonism" a practical religion.

Brother Roger Howey said that for sixteen years he was a member of the Church of England and that he came nearly going into the ministry. Later, he said, he met the "Mormon" missionaries and prayed that he might be able to show them the error of their ways. Instead, he said, he became converted to the Gospel.

The Gateshead choir sang "I'll Praise My Maker While I've Breath."

President Talmage said that though the members of the Church are known as "Mormons," that it is but a nickname applied to them in derision as "Christian" was applied to the followers of Christ in the early days. The churches of to-day are very appropriately named, he said, showing either who founded them, where they were founded or some peculiarity of their doctrines. President Talmage emphasized the fact that the Church of Jesus Christ of Latter-day Saints comes under none of these categories, and is not a man-made system, but is the restored Gospel of Jesus Christ. The speaker said that authority can not come through a study of the Bible, but that it must be conferred upon man in the manner that Joseph Smith and Oliver Cowdery received their authority. The speaker read from the Book of Mormon, showing how Nephi's predictions concerning the churches and men are being fulfilled in these days. This is the day for repentance, he declared, and God will bear witness in the heart of any sincere investigator that these things are true.

President Monson said that in his opinion the conference had been very successful. He urged the members to apply the valuable teachings they had heard, to bow in humility in praise to God and to continue to observe the principles of the Gospel.

The conference adjourned by the congregation's singing "The Spirit of God Like a Fire is Burning." The benediction was pronounced by Brother Charles M. Ellwood.

C. LELAND DAVEY, Conference Clerk.

FROM THE MISSION FIELD.

Union Meeting.—A Union meeting was held at Nottingham the 6th inst., under the direction of President Carl E. Pettersson. The presidents of the various branches reported progress in the work. A discussion on evolution followed.

Departures.—The following missionaries, honorably released from their labors in the British mission, sailed for their homes

Saturday, the 20th inst., per s.s. *Montclare*: Vernon P. Cole, George C. Midgley and Horace Y. Whittle.

Baptisms.—A baptismal service was held at Sunderland (Newcastle conference) the 6th inst. Elders James L. Wheat and C. Leland Davey and President William A. Monson were the speakers. Five candidates were baptized by Elder M. Ivan Batty. Confirmation was by President William A. Monson, Brother Roger Howey and Elders Ariel L. Crowley, C. Leland Davey and Claude D. Wheeler.

A baptismal service was held at Handsworth (Birmingham conference) the 13th inst. One candidate was baptized by Elder Alvah N. Stont and confirmed by Elder Dan A. Hickman.

Meetings of Traveling Elders.—Thanksgiving Day, the 27th ult., President Kenneth A. Brady and all the traveling Elders of the Hull conference met in regular monthly Priesthood meeting. Each Elder reported on the conditions in his branch. A new method of tracting was introduced and a resolution was passed that each Elder would sell at least one copy of the Book of Mormon during the month of December. Elder William G. Jackson gave a talk on "Avenues through which the services of the members might be employed." Immediately following the meeting, the Elders retired to the conference headqnarters where Thanksgiving dinner was enjoyed.

The traveling Elders of the Sheffield conference met in Priesthood meeting the 29th ult., with President O. David Merrill presiding. Elder Rollo E. Watkins spoke on the "First Article of Faith." President Merrill gave enconraging connsel to the Elders and thanked them from their co-operation.

The regnlar monthly Priesthood meeting of the Elders of the Nottingham conference was held at Nottingham the 6th inst. President Carl E. Pettersson presided. The reports of the Elders were very favorable. A discussion was held on how to make meetings more interesting and attractive. President Pettersson commended the Elders on their work of the previons month.

The traveling Elders of the Newcastle conference met at Snnderland the 8th inst., nnder the direction of President James E. Talmage. The Elders reported their labors. President William A. Monson reported the general conditions in the conference, and snggested that the Elders place more emphasis npon the laws of tithing, fast offering and the Word of Wisdom as a means of improving conditions. President Talmage offered many valnable instrnctions for the advancement of the work. He nrged the Elders to pnt forth special efforts to get a wider distribntion of the Book of Mormon.

Satnrday, the 13th inst., President James E. Talmage met with the traveling Elders of the Scottish conference in special Priest-

hood meeting. Sister May Booth Talmage, Sister Helen Talmage and Elder Harvey H. Glade from Liverpool were also in attendance. President Talmage requested each Elder to report his missionary labors and to express his feelings toward his work. The Elders offered encouraging reports. President Talmage made helpful suggestions and urged the Elders to do their utmost to come in contact with those who have never heard the Gospel message.

Socials.—Saturday, the 22nd ult., the Bradford branch (Leeds conference) held a concert and social. A program consisting of a comic sketch and several songs and recitations was rendered. A large number of members and friends were in attendance.

A farewell social was held at Sunderland, November 7th, in honor of Elder Vernon G. Robinson who has been honorably released to return home. A program, games and refreshments characterized the entertainment. Members of the branch presented Elder Robinson with a token of esteem and appreciation. President William A. Monson was in attendance.

The members and the Elders of the Norwich branch held a farewell social the 24th ult., in honor of Elder George O. Gee who has been transferred to the Nottingham conference. An enjoyable time was had by all in attendance. The Elders and the members presented the guest of honor with useful gifts as tokens of remembrance.

A successful Thanksgiving social was held by the Hull branch the 27th ult. A short program was rendered, after which games were played. All the traveling Elders of the conference were present.

The Mutual Improvement Association of the Belfast branch (Ulster conference) gave a social the 3rd inst. A pleasing program was rendered and games were played. President Russell C. Capener and Elders Ernest C. Moore, Robert Sonter and George A. Baker were in attendance.

A farewell social was held at Doncaster (Sheffield conference) the 3rd inst., in honor of Elder Vernon P. Cole, who has been honorably released to return home. An enjoyable program was rendered by the members of the Mutual Improvement Association. On behalf of the branch, Elder George A. Adamson presented the guest of honor with a set of Irish linen. Refreshments were served and games were played. There were in attendance President O. David Merrill and Elders F. Peter Jones, John H. Wilson, Jethro M. Palmer and Lavon E. Darley.

A successful conference social was held at Sunderland the 6th inst. A delightful program was rendered and refreshments were served. In attendance were many members and friends and Elders James L. Wheat, M. Ivan Batty, Clande D. Wheeler, C. Leland Davey, Milton England, Ariel L. Crowley, Jesse R. Smith and Godfrey Holmes.

Monday evening, the 8th inst., the Relief Society of the Liverpool branch gave a birthday surprise party in honor of Sister Harriet Lowther, President of the Society. An interesting program, expressive of the service Sister Lowther has rendered the branch and the members of "Durham House" was rendered. On behalf of the branch, Elder G. Martin Hopfenbeck presented Sister Lowther with a token of love and esteem. Delicious refreshments were served. Sister Ella Brown had charge of the arrangements.

A farewell social in honor of Elders Vernon P. Cole, George C. Midgley and F. Peter Jones who have been honorably released to return to their homes was held at Sheffield the 10th inst. At the close of the program each of the departing Elders was presented with a carving set as a token of remembrance. All the traveling Elders of the conference and a large number of members and friends were in attendance.

A social was held at Hucknall (Nottingham conference) the 13th inst. Many members, investigators and friends from various points of the conference were in attendance. The program and special features were enjoyed by all.

A farewell social was held at Handsworth (Birmingham conference) the 13th inst., in honor of Elders Marcellus R. Clark and Kenneth R. Curtis, who have been honorably released to return home. Many members and friends were present. As a token of appreciation and remembrance, the members of the branch presented Elders Clark and Curtis with a book each.

DEATH.

RUDGE.—Frederick Seaward Rudge, the six year old son of Brother and Sister Thomas Rudge, died at Stroud (Bristol conference) December 2nd. Funeral services were held under the direction of President Don Clyde. Elder Vernal G. Jones dedicated the grave.

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